

Business

ZION'S



HERALD.

VOLUME II.

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NUMBER I.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE, EVERY THURSDAY, BY MOORE & PROWSE, 72, MARKET-STREET, BOSTON.

THURSDAY AFTERNOON, JANUARY 1, 1824.

ZION'S HERALD:

Edited by Barber Badger, to whom Communications, *free of postage*, may be addressed. TERMS.—TWO DOLLARS and 50 CENTS per year. \$1.25 to be paid on receiving the first number of the volume, (or the first number after subscribing,) and \$1.25 at the end of six months thereafter.

All the itinerant Preachers in the Methodist Connexion are authorized and requested to act as Agents in obtaining subscribers and receiving payment.

Agents are allowed every eleventh copy gratis.

PROSPECTUS Of the Committee of Conference.

This Paper was commenced in January last, and has struggled through many difficulties which usually attend the commencement of such publications. If it has not met the expectations of all its friends, it has so far succeeded as to be thought worthy of further encouragement and support.

The New England Conference of the Methodist Episcopal Church, which met in Providence in June last, considered it to be highly important to the interest of religion, that a well conducted paper of this description, should be extensively circulated through the Conference, and accordingly appointed a Committee consisting of E. Hedding, E. Hyde, J. Lindsey, J. Merrill, T. Merritt, E. Mudge, and B. Otheman, to take suitable measures to cause the paper to be enlarged and otherwise improved.

The Committee have now the satisfaction to state to their brethren, that they have engaged Mr. BARBER BADGER, to take charge of "ZION'S HERALD," as Editor and Principal Agent. Mr. Badger has been advantageously known for some years as Editor of the *Rhode-Island Religious Intelligencer*; and the Committee entertain the greatest confidence that the Herald will, under his superintendance, and the favor of Heaven, be instrumental of much good to the cause of religion, generally; and a source of comfort and satisfaction to the members of our Church.

At the commencement of the second volume, in January next, the paper will be enlarged to the size of the Boston Recorder, and its mechanical execution is to be, in all respects, equal to that paper. The price, however, will not be enhanced. Under these circumstances, the Committee do most earnestly recommend this paper to the attention of their brethren and friends, and ardently hope that it may be received into every family. Signed in behalf of the Committee.

ELIJAH HEDDING, Chairman.

Boston, Oct. 1823.

We republish the above Prospectus, in order that the public may judge whether we have met the expectations it holds forth. The encouragement we have already received, induces us to make the paper considerably larger than was proposed; and this circumstance will enable us to print it on fairer type, and at the same time to embrace a greater variety and quantity of matter.

This sheet is offered to the public, as a fair specimen of the future numbers of the HERALD, in full confidence that, through the continued assistance of "Him from whom cometh our help," we shall be able to redeem our pledge.

We congratulate our brethren of the Methodist Church that the obstacles which gave a check to our enterprise the past year are at length surmounted; and that we are now able to furnish them with a paper in no respects inferior to the other papers of the day;—and this too, at a price so low, that very few can honestly say they cannot afford to take it.

We can now with confidence call upon the Ministers and members of the Society generally, to assist the Editor in his arduous undertaking, by furnishing interesting matter for the paper; and al-

so to use their influence in promoting its circulation—by which means they may increase its usefulness and insure its stability. And as this is the only weekly paper in America devoted to the interest of the Methodist Church, we have no fears that it will be suffered to languish for want of support, among three hundred and twenty thousand members.

We send a few extra copies of this number to Ministers and particular members of the Church, for gratuitous circulation, as a specimen of the work. And we respectfully request them to continue their exertions to obtain subscribers; or to appoint suitable persons to act as agents for this purpose, in their respective neighborhoods.

The Agents may transmit the names of subscribers from time to time, and retain the Prospectus for further subscriptions; as we shall probably print a sufficient quantity to supply all who may subscribe within the first quarter of the present year.

We earnestly request all our patrons to be punctual in complying with the TERMS OF PUBLICATION, that we may be able to prosecute our labors with unabated ardor, and without embarrassment.

Finally, while we tender our grateful acknowledgments to the friends of "ZION," for the patronage they have extended to her "HERALD," we pledge ourselves to use our utmost exertions to merit a continuance of their favors.

THE PUBLISHERS.

Mr. Otheman's Dedication Sermon.

THE SUBSTANCE OF THE
INTRODUCTORY DISCOURSE,
Preach... at the Dedication of the Methodist Chapel
in Duxbury, Mass. Nov. 26, 1823. By Rev.
BARTHOLOMEW OTHEMAN.

The text selected for this occasion is found in the 20th chapter of Exodus, 24th verse:—"IN ALL PLACES WHERE I RECORD MY NAME I WILL COME TO THEE AND WILL BLESS THEE."

As I read my text, I cannot avoid reflecting upon the obligation under which we are laid to praise God for the invaluable blessing of revelation. Yes, my friends, I rejoice with you, that we are assembled this day, not under the awful necessity of putting on this house the inscription found on the Athenean altar—"To the unknown God;" but to look up to the gracious God revealed to us, and to learn where his presence and blessing are to be found; this our text informs us—in all places where he is pleased to record his name.

One thing which renders the words under consideration so very interesting is, they were spoken by the adorable Savior; who, as St. Stephen declares, was "the angel who spake to Moses in the mount Sinai and with our fathers." They were spoken immediately after the dreadful consternation which took place among the trembling Israelites, on the announcement of the law from Sinai's thundering mount. Here Jehovah declares he would come to his creatures, not to destroy, but to bless them. Let us therefore, in the first part of our subject, notice those places where the Almighty records his name.

Here is evidently an allusion to the ancient tabernacle, to the promised land, and to the magnificent temple built by Solomon. These were places where the Deity in glorious manner recorded his name—places which he chose for his habitation; where he made known his will; where his worship was celebrated and his presence enjoyed.

But however distinguished those places were, they were only a representation of the Gospel Church: and we are happy to announce to you, that not only in the days of Moses and Solomon, but also in our own day there are many places where God's name is recorded.

And have we not every reason to believe, that as the Gospel is the brightest display of the character and will of God to mankind, so those places where this Gospel is preached, and preached in its purity and power, are places where, in an eminent sense, the God of love reveals and records his name.

Yes, my brethren, the houses raised and built for the blessed purpose of proclaiming the glad tidings of a free and full salvation, where listen-

* Act. vii. 38.

ing sinners, hearing the heavenly news, may fly to Jesus and live—I say such houses shall have the verification of my text.

It is indeed a source of indescribable pleasure to the friends of religion, that such houses as have been mentioned are multiplying, and that we behold such wonderful effects of the execution of that commission given to the ambassadors of Christ—"Go ye into all the world, and preach the Gospel to every creature." They went; their successors are now going: the Gospel has triumphed and is triumphing over the passions, prejudices and superstitions of mankind, and is extending its conquests almost as universally as the emanations of the Orb of day. And as it has pursued its triumphant march, the God of love has caused buildings, hundreds, thousands of buildings to be raised, and has filled them with the trophies of a Savior's grace. In Asia and Africa, as well as in Europe and America; on the islands of the seas, as well as among the natives of the forests in our own country, Gospel meeting-houses have been raised, and are now rising; as monuments of the power and the goodness of God.

Yes, it is a sight which fills angels with joy, and which ought to kindle rapture in our bosoms, that not only here, where a short time since the wigwam of the Indian was seen, and the dismal sound of the war-hoop heard, but also in other parts of the earth, even where Satan's seat is, and where Idol's temples have been thronged with their deluded worshippers—in these and in those places chapels are erected, the silver trump of the Gospel blown, the strains of salvation poured on the listening multitude (and I was about to add) while the air resounds with the praises of our Immanuel!

Scarcely a wind blows, or a day passes, but brings the news that another temple is raised to the glory of our Redeemer. And whatever may have been the cause of the erection of some, we believe, and we have reason to believe, that many, very many, are viewed with compunction in Heaven.

I understand that among the methodist people in this country, there are two thousand and five hundred chapels, where, as in other places, God has recorded his name, and concerning which it shall be said, "This and that man were born there, and the Most High shall establish her."

Happy is the speaker to have this opportunity of congratulating his brethren of this Society, that here they have been enabled to build a house for the Lord, and this day, for the first time, to appear within its walls, to bring your offerings to the King of Heaven.

But I pause to answer an important question—a question deeply interesting to my Christian friends in this place, and one which I presume has engaged your attention for months past.—Methinks I hear you ask, "Will God indeed record his name here?" I bless the Lord, the answer is ready—Yes! His hand we trust has already registered his name upon it, and his omnipotence will be exercised to preserve its memory. The manner of the Gospel's entrance among you a few years since; the success which has attended it till the present time; the many pledges of God's power and goodness granted you; and finally, the peculiar superintendance of Divine Providence, in directing, assisting and blessing your exertions to have this house of worship—these, my brethren, are some of the premises, from which we draw the inference that God will record his name here. Again, as you were convinced, that not by human wisdom, nor by human strength, you could prosper; but by the smiles of a gracious Heaven, you contemplated the building, you engaged in its commencement, and brought it to its completion, accompanied by your earnest cries to the throne of God! And can we indulge the base idea that all those prayers were forgotten? No!—as certain as there is a God in Heaven, so sure He will answer, and spread the wings of his mercy over this house.

Once more—I think I can confidently say, that this house is not raised to be consecrated on the Shrine of Bigotry—but (as I hope my brother* will show this afternoon) where you and others may hear that Gospel which has been made the power of God to your salvation.—Heaven has witnessed your motives, and you have therefore every reason to believe that this place shall be known and found as the house of God and the gate to glory.

Before I dismiss this subject, I would observe,

* Rev. JOHN LINDSEY, whose Discourse was published in Nos. 49 and 50, of our first Volume.

that also at the domestic and social altar, as well as at the table of the Lord, the incomprehensible Name is recorded. We shall now,

Secondly, attend to the promises made those places.

Harken, ye worms of earth, while the Sovereign of the Universe speaks!

"I WILL COME TO THEE!"

Here it is declared that in those places where we assemble to worship the Redeemer, our heavenly Father will make his glorious appearance. How amazing the idea! I confess my poor heart palpitates within me, while I almost hear the mysterious voice which bids me "put off thy shoes from off thy feet, for the place where thou standest is holy ground!" Surely, God is here! how awful is this place! O blessed truth, that though he is the High and Lofty One who inhabiteth Eternity—though the Heaven of Heavens cannot contain him, he pitcheth his tabernacle among men.

The promise under consideration is particularly applicable to the Gospel dispensation; and though boasting infidels may laugh at the idea, and the vain sceptic pity us for our "delusion," yet we exult in the contemplation that Christ has manifested and will manifest himself to his people as he does not to the world—this he has promised to do: and again, "Where two or three are gathered together in my name, there am I in the midst of them." Though he may not appear by the Shekinah—the pillar of cloud or fire, yet he will visit us by his Spirit, by his Word, and by his Ministers.

And how often has God come to the worshiping assemblies of his children, while a sacred awe has overspread their own souls, and the thoughtless sinner, before hardened in his iniquity, has confessed that God was among them of a truth!—Lord, come to us to-day!!!

And if earthly temples are rendered glorious by such manifestations, what unutterable blessedness must fill that place where seraphs' eyes are dazzled with the celestial splendors of uncreated beauty!!

There is another promise—"I WILL BLESS THEE."

The blessings God bestows in his house are more valuable than the productions of the winepresses—richer by far than myrrh from the forests, than gems from the mountains, than pearls from the ocean, or than gold from the mine!—They are blessings which you and I, my hearers, need, to make us happy in time, and to fit us for that "house not made with hands, eternal in the heavens:"—and however regardless we may be of them now, we shall be willing, if it were possible, to give worlds to possess them, when our heads are laid on the dying pillow!

The blessings of which we are speaking are blessings for the soul, the immortal, immaterial soul—they are eternal blessings. Not like the fading flowers of earth, the joys of the votaries of pleasure, the treasures of the man of wealth, the fame of the boasted sons of science, the laurels encircling the brow or the honors embalming the tomb of the conqueror.—These however, the pride and glory of thousands, are all, all like the empty bubble, and like the meteor's momentary blaze!

Neither are these blessings like the presumptions of the hypocrite, the self-complacency of the pharisee, or the visions of the enthusiast;—the rays of truth will soon cause these all to vanish.

But the blessings we mean, my friends, are the blessings of pardon, adoption into God's family, communion with Heaven, an earnest of inconceivable joys, and a qualification for everlasting felicity—and are as much distinguished from the diamond of earth, as is the sun from the stars in the firmament. For their cost, I refer you to the scenes in Bethlehem and on Calvary.

And how frequently have these blessings been poured on God's house. How many slumbering Jonah's have been awakened; how many wandering prodigals have been led to return to their heavenly Father; how many Gallics have been stopped in their wild career; how many blaspheming and persecuting Sauls have found mercy;—in a word, how many brands have been plucked from the fire, in God's house.

Tell it to us to-day, ye blood-washed throng that are singing around the eternal throne—what were your views, how many and how great were the gifts of Heaven bestowed upon you while in the house of prayer!

We have their testimony left us for our encouragement:—

"How amiable are thy tabernacles, O Lord of Hosts.—A day spent in thy courts is better than a thousand.—I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.—Blessed are they that dwell in thy house, they will be still praising thee,—Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.—One thing have I desired of the Lord, that will I seek after—that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire into his holy temple. I was glad when they said unto me let us go into the house of the Lord."

The sentiments expressed in these striking passages, are the same as are now felt in the souls of thousands who are on their way to the New-Jerusalem. We may therefore believe that clouds big with mercy will gather over this hallowed place and break in blessings upon you. That here the celestial voice of Jesus shall speak peace, pardon, happiness and heaven, into your souls, and within these consecrated walls you and your children may be qualified to join the church triumphant and the innumerable company of angels.

Yes, my brethren, we are authorized to bid you this day look forward to the time when your friends and neighbors shall here witness Jehovah passing before them, proclaiming Himself "THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS, LONG SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY, TRANSGRESSION AND SIN, AND THAT WILL BY NO MEANS CLEAR THE GUILTY."

And now permit me to vent my feelings, by expressing my ardent desire, that as long as these walls remain, the sentiments which were once borrowed in Heaven, and proclaimed by Angels' tongues on earth, may ever be illustrated in this house—"GLORY TO GOD IN THE HIGHEST—ON EARTH PEACE—GOOD WILL TOWARDS MEN."

What remains is a brief improvement.

And shall God come to this place—shall he here bless his people, and any of you, my friends, who compose this congregation, neglect this great salvation? Say, shall these walls echo with the song of redeeming love, and you have no notes to raise? O! can it be, that here the gospel feast shall be spread, and while happy hundreds partake of the heavenly banquet, any, or one of you should starve and die?

For, let it be known this day, that the Gospel preached in this house will be either "a savor of life unto life or of death unto death!"—The all penetrating eye of Jehovah is upon this sacred temple, and upon those who assemble in it; and in the faithful records of his remembrance will be registered the manner you improve or slight the blessings here dispensed!

And who can describe the unhappiness of that soul, who, born, educated, and living for years where he is raised to heaven with privileges, turns his back on all the offers of Heaven.—Though he were to roll in wealth and soar in fame; though earth should smile, and the world's caresses surround him; though all his days be passed in pleasure—yet, O! the thought of being a *Gospel* hardened sinner. Ah! better had you never been born! Better had your birth among the Indians of the American forests, or among the negroes of the West-India islands, or with the benighted Hottentots of Africa, than to go to hell from a town where the power of grace has been so remarkably displayed as in this place. The doom of the common damned would be more tolerable than yours!!!

But should you attend to the message of life, and embrace the opportunity now granted you to lay up your treasure in Heaven—should you be found humbled at the foot of the cross, and give yourselves to your God and to his service; though destitute of all the world calls desirable or valuable, your's would be the approbation of *Heaven's bright King*—a consciousness of his love, which is better than life, with all its enjoyments; and a prospect that when the dreams of life are o'er, and the places which now know you shall know you no more, your happy spirit shall fly to the regions of endless day—while the sound echoing through the heavens shall reach your ears, "Open ye gates, and be ye lifted up ye everlasting doors, and let this heir of glory come in." And there, in the abode of your God, you shall vie with cherubim and seraphim in celebrating the glories of Him who sitteth on the throne; and of the Lamb, for ever and ever. Amen.

* Exodus. xxxiv. 6, 7.

ZION'S HERALD.

BOSTON: THURSDAY, JANUARY 1.

EDITORIAL.

We congratulate our Christian friends that we are enabled to commence the second volume of 'Zion's Herald,' under such favourable circumstances. And though this paper is patronized by the Methodist denomination, and will be chiefly devoted to their interests, we think it proper to state that we shall not be confined in our labors within the limits of that denomination; but shall endeavor to give a general view of the mighty means that are using to hasten on that glorious period when all the inhabitants of the earth shall know and love the Lord.

To enforce the great truths of Christianity, as they are revealed to us in the scriptures, to inculcate the pure principles of Christian morality taught by our blessed Lord and Master, and to circulate such intelligence as will be generally interesting to the Christian reader, is the professed object of this work. And while pursuing this object, we hope to maintain that harmony which should ever exist among Christian brethren, of whatever name or sect—remembering that, "being baptized into one spirit, we are all one in Christ Jesus"—and that he hath said, "hereby shall all men know that ye are my disciples, if ye have love one to another."

The press is a powerful engine, and we hope never to be guilty of using it as an instrument to strengthen the partition walls which have too long separated the children of the same Father—the heirs of the same heavenly inheritance. It has long been our opinion that if Ministers of the Gospel, and Christians whose stations in society give them a commanding influence over the minds of men, would unite their exertions, to make converts to Christ, instead of laboring to make proselytes to parties, we should hear more souls "inquiring the way to Zion," and see less of that jarring and contention among brethren, which constitutes the ground of reproach too often resorted to by an unbelieving world.

We certainly should do all in our power for the instruction and salvation of our fellow-men. And whenever our brethren err from the truth, it becomes our duty to endeavor to convince them of their errors, by powerful arguments and conclusive reasoning. But we should remember that "hard names, violent criminations, censures and anathemas, are not among the appointed means of saving the soul;" and therefore should never be resorted to by the followers of the "meek and lowly Jesus."

The following observations, which appeared in the first number of the Rhode Island Religious Intelligencer (a paper established by the present Editor of the Herald) will serve to show the spirit by which we hope to be guided, in the further prosecution of our labors:

No part of the Christian character is so often the subject of remark, and at the same time so little understood, as that charity which hopest all things. Neither are they by whom it is most eloquently praised, the most careful to exhibit it. Men talk much of their faith, their love and zeal; but it is only from their external conduct that we can form an opinion of the extent of their liberality. To what, if not to ignorance of the very nature of this virtue, shall we ascribe the bitterness and acrimony with which most of our theological disputes are conducted? If a man does not attack his opponent with the utmost virulence and asperity, he is charged by his party with deserting their cause, and joining the ranks of the enemy.—Such charges, instead of convincing us of our error, produce an effect entirely the reverse. They wound our pride and irritate our feelings: they tend to weaken our attachment to that denomination, and those truths, which, from our earliest infancy, we have held dear, until, at length, we lose sight of all truth, adopt the most erroneous and dangerous opinions, and set up false lights to guide us to Heaven.

Liberality of sentiment may be defined to be that expansion of mind, that freedom from local & narrow prejudices, which disposes a man favorably towards such as differ from him in opinion. This spirit looks beyond the circumscribed precincts of a party, and embraces in the arms of Christian charity all, who appear to manifest the temper and spirit of the Gospel. It by no means, however, implies a total indifference as to error or truth. That kind of liberality which would level all distinction between virtue and vice, should find no encouragement in the Christian's breast. This is the liberality of infidels—it is the liberality of all bad men. The virtue for which we contend does not imply the relinquishment of any doctrines essential to salvation, nor is it inconsistent with a firm and ardent attachment to our opinions, but it leads a man to allow the same honesty of intention and purity of motive in others, who differ from him, as he believes himself to possess. It will lead him to make an essential difference between those opinions which have an important influence on the life and conduct, and those which relate merely to external forms and ceremonies, useful and important only in relation to this life.

This liberality of sentiment bigotry is opposed. Bigotry is the parent of persecution, and resides in every bosom affected by it, a disposition even to exclude from the favor of God those, who will not embrace certain favorite doctrines and opinions. It is the offspring and the nurse of ignorance; as it adopts opinions without examination, so it precludes a disposition to enquire into the reasonableness and correctness of opposite sentiments. True Christ-

ian charity, then, stands between a bigoted, malignant and intolerant spirit on the one hand, and an indifference and unconcern for the dissemination of sound principles on the other. The considerations which should prompt us to the cultivation of liberality of sentiment—of that charity which is the bond of perfectness, are numerous and weighty. It is extremely unreasonable to expect, that all men should, in this world, be perfectly united in opinion on the doctrines of our religion. There are very few points in political, natural, or moral philosophy, or any other branch of science, upon which all are agreed.—Can we reasonably expect then, that men should be all of the same opinion with regard to the doctrines of Christianity? Even the Apostles were not agreed on all subjects; for we find that they had sharp contentions, arising, no doubt, from their different constitutions and modes of thinking; but still we have the most ample proof that the greatest affection and good will prevailed among them. While we learn that they sometimes differed in their opinions, we also learn that their kindness and love towards each other became proverbial even among the enemies of the Gospel.

RELIGIOUS PUBLICATIONS.

The Editor of that valuable Tract, "The Christian Almanac, for 1824," has stated the number of Religious periodical publications in the United States to be 43; but this is far short of the actual number. He gives Rhode-Island credit for one only; whereas there are five in that small State, viz: Religious Intelligencer and Evening Gazette, Christian Visitor, Ladies' Magazine, Gospel Paladium, and Rhode-Island Baptist.

We think the number of publications of this description in the United States is about seventy. Is not this the time spoken of in the scriptures, when "many shall run to and fro, and knowledge shall be increased"? There are yet, however, many, very many of our able citizens, and Christians too, who do not receive a newspaper of any kind.

When I ask a young lady or gentleman if they take the newspaper, and they answer, "No—I can't afford it," I think, what a pity it is, that you can afford to give five, ten, or twenty dollars for a hat or a shawl, to adorn your frail body, but cannot give a fifth part as much for the means of improving your immortal mind!

CLOSE OF THE YEAR.

The Editor of the Christian Repository published in Wilmington, (Del.) has the following amusing and pointed remarks on the close of the year 1823.

With this number we conclude the Editorial labors of another year. It has been our delightful office to circulate glad tidings:—to make known the events which have caused joy in heaven, and make the hearts of earth to smile. We have endeavored to sow the good seed of truth over the field of our influence. What will be the fruit, the great Harvest season will decide.

In closing the publications for the year 1823, may we not ask of every reader and subscriber, what improvement have you made of truths communicated? We have had the pleasure, in common with other Editors, to announce the formation of many new, and the prosperity of many old institutions for the alleviation of human misery, and the melioration of the present condition of mankind. We have helped to trace the progress of the present GREAT REVIVAL throughout Christendom, and to follow the "stately stepping" of the great Head of the Church. We have watched the movements of 2000 Bible Societies actively employed in circulating the word of life in 140 different languages, in more than 80 of which the Bible never before was published,—many Agents running to and fro and knowledge wonderfully increased. We have hailed with joy the enterprise of 1500 Foreign Missionary Societies, occupying 200 different stations, and employing 500 Missionaries in the heathen world, expending annually One Million of dollars, to preach the gospel to every creature. In a multitude of instances, we have seen success marching close behind these devoted laborers. Madagascar, under the labors of the English Missionaries is adopting the habits of civilization and Christianity. In more than 20 smaller islands in the great Pacific Ocean, "not a vestige of idolatry remains," and JERUSALEM is now acknowledged as the only living God.

Plans have been devised for meliorating the condition of the Jews; and the intervening Atlantic has been no insuperable barrier to the union of hands and hearts in this too long neglected work.

But what most concerns us respecting this—as candidates for a never ending state of existence, is to improve that portion of time God has committed to our trust, that when the last year and the last moment of our mortal life shall come, and we be called to bid adieu to all terrestrial scenes—our immortal souls may fly to another and a better world, there to unite with the inhabitants of Glory in their everlasting employments and felicities. Indeed, there is not a consideration connected with the golden moments heaven permits us to enjoy, but what serves to remind us of the vast importance of awaking out of the delusive dreams of fancied happiness, and engaging in the great work of preparing to meet the realities of eternity.

Do we value any thing we possess according to the price paid for it?

But time! time is the purchase of a Saviour's blood! O! then, how should we estimate and improve this dear bought blessing.

This is not all. Consider how short, how uncertain is time—but just enough for the business of the soul—and it may close,—Ah! it may close forever, before to-morrow!

And what seraph's tongue can describe the consequences of a faithful improvement,—or the abuse of time.

While, therefore, we reflect on the goodness of the Almighty in sparing us another year—notwithstanding we have been as cumberers of the ground—let us make constant efforts to be Christ-

ians this year if we never were before. Let us cry earnestly and humbly to our good God—that we may have a heart to spend the residue of our days, be they many or few, in his service, and with a view to his glory.—Yes, let the year of Eighteen Hundred and Twenty-Four—not only be memorable for the spread and triumphs of the cross in distant parts of the earth, among the benighted Pagans; but let it also be remarkable as the period of our conversion, and the year when we bent our steps to the new Jerusalem.

And if we be already the followers of Jesus, may we begin at the commencement of this auspicious season, to live more holy; and may we this year illustrate the glorious nature of the religion we profess, more than in any former year. Whatever may be our situation in the church or in the world—let us fly this instant and pray, "Lord what wouldst thou have me to do?"—And by so doing, we shall be prepared to enter on an eternity of happiness when, with us "there shall be time no longer."

again ask of each reader and subscriber, What effect have all these communications had upon yourself? What part have you borne in the great work of enlightening the earth? What plans have you devised or executed for the spread of the gospel? Have you caught the spirit of the times? Have you "come up to the help of the Lord against the mighty" powers of darkness? Or like Moses, have you stood aloof? Remember who has said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Time is short, uncertain, irrecoverable, and will give a coloring to eternity. What we do let us do quickly.

COMMUNICATIONS.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR,

I was glad to hear, about a year ago, that we were to have a religious newspaper in the Methodist Society. For my part I had long seen and felt the need of one. Although we are the largest denomination of Christians in America, we were the last to establish such an important channel of communication.

And, old, grey headed and poor as I am, with a large family of children and grandchildren, dependent on the fruits of my labor, I determined to send my name and cast in my lot for the support of the Herald, believing that I and my family should reap the advantage of it, and that the Lord would provide that I should be none the poorer; and it is even so; for a circumstance has lately occurred, which renders your paper more valuable in my estimation than thousands of silver and gold.

And although I am not accustomed to writings, yet I feel it my duty to request you to publish this scroll in the Herald, that its readers may thank God, take courage, and rejoice with me. The following is the circumstance to which I allude:

I had a son, who was once the pride of my heart, and whom I fondly thought would be the solace of my declining years. But he has for some time been addicted to the beastly habit of intemperance, with its train of evils, which had well nigh brought my grey hairs with sorrow to the grave.

About two months ago, his children, (of whom he has five,) were reading in the Herald, an account of a revival of religion, written by the Rev. Lewis Bates, I think, in which he observed that tieping infants, as well as grey-headed sinners, were converted to God. One of the children asked its poor mother whether they should be converted. She told them they would if they prayed to Jesus; and told them also that Jesus was once himself a child, and that when he became a man he took little children in his arms and blessed them; and that he is now in Heaven, and hears children when they pray, and answers andb lesses them. "Then," said one of the children, "we will pray Jesus to convert Father, and make him steady, so that he may pray with us, and work and get bread and clothes for us, as grandpa does." Accordingly, early the next morning they began to pray; when, in the midst of their exercises, their wretched father awoke from his fit of intoxication, and heard his little innocents praying most earnestly to Jesus, that he would convert his soul and make him a good father, so that he might not come home so wicked as he did last night, and beat their mother and them so badly.

Their words went like daggers to his heart, and he cried out in the bitterness of his soul, "Jesus have mercy on me—God be merciful to me, the vilest of sinners." He immediately forsook his evil practices, set about the work of reformation in earnest, and is now an humble, penitent, praying soul. And I can say, as did one of my name of old; "Now O Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

MR. EDITOR,

Having observed in the forty-eighth number of Zion's Herald, a pleasing allegory on the approaching dissolution of the universal friend of mankind, (the Year of Eighteen Hundred and Twenty-Three,) I thought that, as none are disinterested, a few lines on his departure might be entertaining. Should your thoughts correspond, an early insertion of the following in the second volume of your paper, will meet the desires of your constant friend.

A. B.
Hull, January 1, 1824.

Last night, at 12 o'clock, expired a friend, of whom I take him all in all, perhaps I shall never see his like again. As I stood by and saw his last moments, I exclaimed, "How our blessings brighten as they take their flight!" For now came rushing upon my memory all the good qualities of the deceased, and all the advantages I derived from his company. Ah! he was a steady friend; to his latest breath he stood by me, and never ceased to do me good. I have seen many changes in the affections of men; they have been mere swallows, the birds of a summer; but, summer and winter, by night and by day, he was a friend to me, a friend indeed. Every time I lay down to rest, he gave me a parting word of advice, in case I never should see him again; and each morning, as I opened my eyes, I saw him by my bed-side, inviting me to accept his reward, to live for God.

How many pleasures I have enjoyed in his company! To number them, would be to number the grains of sand which bound the ocean; to detail them in this paper, Mr. Editor, would be to take up the ocean in the hollow of my hand. Two things, however, I must notice: the first is, that for three hundred and sixty-five days he introduced me, more than once a day, to a closet audience with the King of kings: and although I must own to you, that, in his Majesty's presence, I was so delighted that I forgot the departure of my friend; he never upbraided me with it, but seemed better pleased with me for it all the day. The other tribute of gratitude which I must pay to the memory of my friend is, to own that two and fifty times in his life he proposed to me to spend the day in pleasure, to imitate the life of angels, and begin heaven without waiting admission from earth. And Oh!

"How plead'd and blest was I
To hear the joyful cry,
Come let us seek our God to-day."

To how many profitable discourses have I listened

on these days, and almost reproached my friend for bringing them to a close! Shall I ever see the friend with whom I shall enjoy again such halcyon days!

But as I have a friend dearer to me even than the late deceased, whose elegy I now write with tears, this renders him especially precious to my plaintive memory, that he was ever forward to give me opportunities to serve the Lord, who bought me with his blood. He would often tell me this was all he came for; and was never better pleased than when I treated him as if he were good for nothing but to help me work for God. Ah! how often he roused me when drowsy, and jogged my elbows when lazy in this cause! Now his lips are sealed up in silence, and I hang over his corpse. I seem to hear his voice, louder than before, when he used to cry, "Awake, sluggard! was I only sent to see thee sleep?" Thus roused by his repeated faithful warnings, I have enjoyed the felicity of at least attempting to do something for Him who has done and suffered all for me. And this, to tell the truth, (without fearing a frown from the angry shade of my departed friend,) is the most pleasant reflection I can take on the retrospect of our past friendship.

"Millions of ages hence," the deceased used to say, "you may be better for my company; and according as you treat me well or ill, your very heaven may taste of it." Who then, Mr. Editor, of all the thousand readers of your paper, will not sympathize with me in the loss of such a friend; who will refuse to indulge me in the eulogium which we love to pass on those whom death has torn from our embrace?—especially, as I could hint, he was no very distant friend of theirs neither. Oh! join with me in blessing Him 'whose years know no end' for the Lord gave, if the Lord hath taken. Yes: I gratefully adore Him who said, "Spare him yet another year." But I am afraid your pious readers who have hitherto sympathized with me in my irreparable loss, will now start off with horror, when I disburden my oppressed conscience, and own to you that I have been, in a great degree, the murderer of the deceased! "What! murder such a friend as you have described! what a wretch!" I confess the blackness of my guilt, and am too much my own accuser to palliate my crime; though, if I were disposed, I could silence the loudest voice, by saying, "He that is without this sin among you, let him cast the first stone." But such recrimination ill suits the feelings of my heart. But lest, in lamenting how I have treated the deceased, I treat my present friend in like manner, I must hasten to a close. Yes! how often he reproached me for my treatment of him, and told me I should repent of it when it was too late; when he was forever gone! Surely, he possessed a prophetic spirit; for I feel the truth of his words thrill through my afflicted soul. Ah! of how much murdered time and abused talent may one year accuse us before the bar of God! Oh! thou whose blood cleanseth from all sin; blot out my guilt, and let this solemn returning period of time, be at least improved to renew my application to that atonement, which

"In the Gospel now appears,
Pardon of guilt ofnum'rous years."

And since I may never have another, for this year I may die, "so teach me to number my days, as to apply my heart unto wisdom." AMEN.

RELIGIOUS INTELLIGENCE.

UNION FAST.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Yesterday was set apart by three Congregational, and all the Baptist and Methodist Churches in this city, as a day of fasting and prayer for a general revival of pure and undefiled religion. The Churches met in the afternoon in their respective houses for worship; and in the evening a general meeting was held in Park-street meeting-house, where great harmony of sentiment and fervor of devotion prevailed.

From the Rev. Erastus Otis, of Marlborough, Mass.

DEAR BROTHER,

I am happy to communicate to you, and through you, to the friends of Zion, what God has done, and is still doing among the people of my charge. This circuit was one of the first formed in New-England Conference, the preachers who at that time labored upon it, (as is usual in the formation of new circuits,) had many obstacles thrown in their way. They, in order to prosecute their laudable undertaking, were under the necessity of manfully combatting the deeply rooted prejudices, and the strong combinations which were everywhere formed against them. But still they kept their eye upon the mark. Steady and persevering were their endeavours; and to the praise of the Great Head of the Church, amid the cry of wolves in sheep's clothing, false prophets, and false teachers, they saw many flock to the standard which they, in the name of the Lord, had erected, and voluntarily enlisted themselves under the banner of the Captain of their salvation. In this way, societies were formed by these holy, zealous men, in a number of towns and parishes; and it is presumed that the names of Lee, Cooper, Pickering, and others, will be, by many, on Needham Circuit, long remembered. The work then commenced, has, in each succeeding year, been gradually increasing; and notwithstanding death, trials from time to time among the little flock, and called some of its best members from the labours and toils of this present life, to that rest, and refreshment, which is eternal in the Heavens, there are many yet left, who still continue in the field of battle, and are resolutely determined to combat the powers of darkness, till they, upon the frontiers of heaven shall hail their departed friends who have gone this way before them. Since my appointment upon this circuit, together with that of my colleague; notwithstanding the weakness of the means, God has seen fit in mercy, to revive his work. Almost every society has witnessed, in some degree, the outpourings of the Holy Spirit. Not far from one hundred have been already added.—Some of the fruits of our labours have united themselves with other Churches, and there are others who have not yet joined themselves to any. On the whole, notwithstanding some disagreeable things have arisen, calculated to try the patience, and exercise the faith of God's people, the work still seems to be on the rise, and the prospect in a number of places, is yet flattering. Prejudice is failing; the attention of many is roused, and the inquiry is made, "what shall we do to be saved?" We have recently been favoured with a visit from our much esteemed and venerable father in the gospel, G. Pickering. His labours have been attended with good—prejudice, that deformed monster, through his instrumentality, has been considerably removed, and it is to be hoped that his visits will be renewed.

Yours &c. ERASTUS OTIS.

Extract of a letter from the Editor of the Dec. 15, 1821.

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October. W

DOMESTIC ECONOMY AND GENERAL INTELLIGENCE.

Extract of a letter from the Rev. Jotham Horton to the Editor of Zion's Herald, dated Rochester, N. H. Dec. 15, 1823.

"The work of reformation goes on gloriously; rising of 20 have been converted since my former communication. It has commenced in Dover, at the upper factory; and the appearances are increasingly encouraging."

WILMINGTON (DEL.) DEC. 26.

ANOTHER REVIVAL.

The Methodist Episcopal Church in this town has been for some weeks and continues to be quite refreshed; their meetings are frequent and crowded, and generally more or less profess great anxiety for their souls; crying out "what shall I do to be saved?" We do not know the exact number who profess to have had a change of heart, and have come out from the world—perhaps there are little short of 50 of this description. We hope to give a more detailed account in a future number. We hail every occurrence of this kind, as a new proof of the goodness and mercy of God to the favored age in which we live.

Zeal and Liberality.—The anniversary of the Auxiliary Missionary Society was celebrated at Bristol, Eng., on the last of Sept. and beginning of October. We are informed that a more delightful and interesting meeting was never held in that city. Great numbers of the clergy as well as of the citizens generally attended; and many impressive speeches were made. This meeting, adds the writer, was rendered truly delightful by the harmonious and lovely scene which it exhibited. It was gratifying to see clergymen of the National Church uniting with the various ministers of the Cross, among the several denominations of Dissenters and Methodists, for the sole purpose of extending the empire of the Prince of Peace. It was surely the commencement of the latter-day glory, for Ephraim ceased to envy Judah, and Judah no longer vexed Ephraim.

The collection on the occasion amounted to upwards of \$2760 00.—*Christian Mirror.*

Revival at Flemington.—On Sunday, Nov. 30, the Sacrament of the Lord's Supper was administered in the church of the Rev. F. Clark of Flemington, N. J., at which time, as the fruits of the Revival, eighteen were added to the communion. A gentleman who assisted on the occasion writes:

"It was a peculiarly solemn day; and I thought I could in truth say, it was good to be there. I hope that deep impressions were made on many who were mere spectators of the interesting scene."

Revival of Religion in Baltimore.—This glorious outpouring of the Spirit continues, particularly in the Third Presbyterian Church. The Rev. Pastor of a Congregation, peculiarly favored, writes thus. "Last Sabbath we admitted 29 to our communion. The revival is still going on. The work is progressing among the young men. Blessed be God for his unspeakable goodness to us."—B. Rec.

Bethel Church, Philadelphia.—A lot is contracted for in the very centre of the city on the water front, price \$3000. It is intended to construct ware houses in the basement story with a range of stories underneath, and thus to have two complete stories to let. The church is to be in the upper story. It is expected the rents of the two floors, and a monthly subscription of mariners, will soon extinguish the debt incurred in building. The plan is to raise a subscription for purchasing the lot, and to borrow money for building, giving the lot in security.

Rev. Mr. Frey.—This gentleman, while in Charleston, S. C. teaching the Hebrew language, has engaged to preach in various churches, two courses of lectures; the first on "salvation through a Mediator," the second on the "Types of the Messiah."

Sabbath School Teachers.—In Montreal, as at New-York, meetings for Sabbath School Teachers are resolved upon, the object of which is to discuss the various modes of instruction now in use, and to devise the best means of advancing the youth under their charge, in the knowledge of the great and leading truths of the gospel.

The Synod of South Carolina and Georgia have resolved to propose to their congregations to observe the Fourth of July in a manner becoming Christians, and to have divine service performed in the several churches; not for the purpose of interfering with those who think proper to celebrate the day otherwise, but to give an opportunity to such as are disposed to acknowledge the hand of God religiously in our independence and in our blessings and privileges as a nation.

Further measures were taken also, to redeem the pledge given four years since, for the endowment of a Professorship in Princeton Theological Seminary.—*Bost. Rec.*

Missionary Salaries.—The American Board allow unmarried missionaries at Bombay, Ceylon, Malta, and Palestine, an annual salary of \$444 each; and \$666 to those who have a family. Those among the Indians and at the Sandwich Islands have no separate allowance, but simply food and clothing from the resources which support the mission.

ALLEGORICAL.—A traveller, setting out upon a long journey, was assailed on the road by curs, mastiffs, and half-grown puppies, which came out from their kennels to bark at him as he passed along. He often dismounted from his horse, to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day.—The consequence was, that more than half the traveller's time was consumed in chasing these dogs and puppies. At last, he was overtaken by a neighbor, who was going the same road, but who had set out a long time after him. The latter traveller, was very much surprised to find the other no further on his journey, and on hearing the reason, "Alas," said he, "is it possible that you have lost your time, and wasted your strength in this idle occupation?" These same animals have beset me all along the road; but I have saved my time and my labor in taking no notice of their barkings; while you have lost yours in resenting insults which did you no harm, and in chasing dogs and puppies, whose masters you can never mend."

Preserving Eggs.—It is said, eggs may be preserved for two years, by keeping them in strong lime-water. In 1820, a tradesman of Paris sold more than 30,000 eggs in the market, which had been preserved in lime-water more than a year. They appeared to be perfectly fresh.

Liquid Blacking for boots and shoes.—Mix a quarter of a pound of ivory black with a table spoonful of sweet oil, dissolve a penny-worth of coppers, and 3 table spoonfuls of molasses, in a quart of vinegar, afterwards adding two penny-worth of vitriol, then mixing the whole well together, it forms a good liquid blacking for shoes, &c.

Improvement in Philosophy.—We are informed that Benjamin Jourdan, of Putnam county, Geo., has recently invented an instrument for taking the sun's meridian altitude, for accuracy and simplicity perhaps superior to any thing of the kind in use. Its great accuracy has been ascertained in measuring the sun. We give this information as we received it.

A person in S. Carolina raised the past season 800 bushels sweet potatoes on an acre! placing the vines singly in beds an inch apart. —The same person had one potato 2 1/2 inches long, and another which weighed 12 1/4 lbs!

Literary and Scientific Intelligence, DOMESTIC ECONOMY, ETC.

GENERAL INTELLIGENCE.

THE HOLY ALLIANCE.

We have not yet ascertained whether it be true, as reported, that the British government has offered to join the United States in resisting any attempts that may be made by the Holy Alliance on the liberties of the people of South America. But we believe that the United States are more deeply concerned in the present state of affairs in Europe, than many people imagine. The Alliance having been successful in their attempts to smother the fire of liberty and rivet the chains of slavery and oppression in Spain and Naples, who can tell what further attempts they may make on the rights of man?—who will set bounds to their "holy" ambition? In speaking of their late success, the Editor of the Columbian Star observes,

"It becomes a question of serious moment, how far the Allied Powers, animated by their success, will attempt to extend the dominion of despotic principles. They have distinctly declared there is no legitimate source of power, but the free will of the sovereign; and of course, every government, which has received any modification from the popular will, and which gives to this will any influence, is considered by the Holy Alliance as illegitimate, and of course as a dangerous and intolerable heresy. Already has France despatched a summons to several of the South American States, requiring instant submission to Spain. This indicates an intention to enforce the principles of the Alliance on this side of the Atlantic. Is it not a possible event, that our own government may be assailed? The last North American Review, at the close of an article in which the duplicity, inconsistency, and despotic designs of the Holy Alliance are forcibly illustrated, inquires, "May not the United States be next considered as deserving their kind guardianship?"—Would this government be likely to receive more indulgence than Spain? Its example does infinitely more hurt to the cause of despotism, than ten Spanish revolutions."

We are more strongly confirmed in the opinion, that the final struggle between freedom and despotism, between the popular will and legitimate pretensions, is hastening on. It will doubtless be an obstinate and perhaps a protracted one; but its result, in scattering to the winds every despotic government in Europe, we can no more doubt, than we can anticipate a retrogression of the human mind and of the present state of society to the ignorance and feudal systems of the 12th century.

A resolution has been submitted for consideration in the legislature of Pennsylvania, approving of the sentiments expressed by the President of the United States with respect to any interference of the powers of Europe with any of the Governments established on the American continents; that such interference will be considered as hostile to the liberty and independence of the United States.

THE GREEKS.

The exertions in favor of the Greeks have become so universal, that it is difficult to detail the numerous meetings that have been held to aid them in their sanguinary struggle with the Turks. The instances of active philanthropy are not confined to any one age, sex or circumstance. Children of tender age are contributing to funds—meetings of adults in all directions around us have been called to raise subscriptions—females are actively engaged in the benevolent cause—the products of the stage are voluntarily offered, Mr. Booth having given one evening's proceeds of a benefit night—our temples of worship resound with the complaints of the Christian Greek, groaning under Turkish cruelty—and the Clergy of many cities are taking up contributions for their benefit. In Philadelphia, the ward committees are calling at every house to receive donations in money, in no case to exceed one dollar for an individual, and in this manner it is confidently expected a large fund will be raised, as those who are opulent will probably subscribe that sum for each of the members of their family, and thus give their children an opportunity to participate in this glorious work of benevolence. One mariner has tendered his services to navigate a vessel that may be sent to their relief; and there seems to be but one opinion and one voice in this country—that that is that GREECE shall be succored—shall be FREE.

Providence Gazette.—Four hundred and fifty dollars for the Greeks were collected at the Rev. Dr. Cummings' Church, New York, on Thursday evening last week. One hundred and thirty dollars have been collected in the Methodist Church, John street, N. York, for the Greek Fund.

The property of the Greeks who had made a temporary flight, from Smyrna, from fear of assassination, has been confiscated and sold.

It is the custom of the Turks to torture and massacre their male prisoners, and to sell in the public market as slaves the female prisoners.

Official returns from the Turkish Custom House at Scio, report FORTY THOUSAND WOMEN AND CHILDREN to have been sold as slaves, at that office, in the months of May and June 1822. The fathers, brothers, and husbands of these women were butchered.

The London papers state the Society of Friends have raised and expended a larger sum for the succour of the Greeks in their present struggle, than has been furnished by all the other denominations of Christians together, in the British dominions.

CONGRESS.

Tardy Justice.—It cannot be otherwise than gratifying to the heart of every lover of his country, and of those independent spirits which have sought the foremost rank in its defence; that the Bill brought forward in Congress at the present Session, by Mr. Cambreleng of New-York, for the partial relief of Vice President Tompkins, by allowing him part of a large demand against the U. S. found to be strictly and honourably his due; has passed both houses, almost unanimously. The invaluable and extraordinary services of this eminent man during the late war, in so nobly upholding the dignity, and bringing forward the resources of his native State, are thus about to be repaid in a pecuniary sense, although his honourable reward in the

minds of his fellow citizens, will never be calculated as sufficiently extensive, while his public and private virtues continue to be the theme of a nation's applause.

Howard Gazette.

MONUMENTAL ENGRAVING.—We have seen this morning a highly finished and beautiful engraving, commemorative of the death of the gallant Commodore Perry, drawn and executed by Miss E. C. Brenton, of Newport, R. I. and engraved by W. H. Bassett and A. Willard. It represents "The American Eagle lamenting the death of Perry—his family at the Monument—Religion reclining upon the Cross and administering consolation—Liberty within the Temple of Fame, laying his sword upon the altar; and the Frigate in which Perry sailed, returning with colors at half-mast." The engraving is published by subscription for the benefit of the female artist, or rather for that of four orphan children of one of her brothers, left to her protection. Who will refuse an appeal like this? The price to subscribers is 4 dollars, payable on delivery.—N. Y. Statesman.

DEATHS.

DIED.

In this city, Mr. Alexander McCleary, aged 45.—Widow Mary Newton aged 52.—On Sunday evening, Mrs. Abigail, relict of the late Capt Wm. Cowell, of this city, aged 77.—Mr. James Price, jun. aged 21.—Mr. Asahel Stockwell, aged 47.—Philip A. Mohier, son of Mr. Philip M.—Widow Hannah Gardner, aged 66.—Mr. Richard Bartlett Taylor, Elmira Adlington.—Paul Dennison, only son of Rev. Paul Dean, aged 4 years and 3 months.

In New Bedford, Ann Wilber Sullings, aged 14 years, drowned by falling into a rain water cistern, in a back room, to which she had crept, unperceived by the family.—In Guilford, Conn. Mr. Justin Field, aged 45, after labouring all the day, he went home, and sat down by the fire, when he suddenly fell from his chair and expired.—In Cranberry Plain, Conn. Mr. Samuel Patrick aged 65; crushed to death by the wheel of a loaded cart.—In Bridgeport, Conn. John Hawley, aged 18, killed by a fall in a building through the scuttle of three stories.—In Eastport, Capt. Elias Bates, aged 52. By his will he directed that his body should be enclosed in lead, bound with hoops of the same, and instead of being committed to the earth, to be taken to sea, three miles S. W. from Sail Rock, (West Quody Head) and there at sun rise, committed to the deep, with his face towards the Sun "in reverence to that second God of Nature whom he worshipped," and to ensure a compliance with these directions, he gave very considerable legacies to two persons, on condition that they carried them into full effect, and that they were complied with. He also directed that the mourning dress should be dove silk, with the sun painted on the left arm, and the plate on his coffin to bear also the emblem of the Sun, which directions have been followed.

In Maryland, Cornelia Elizabeth Maxcy, youngest daughter of Virgil Maxcy, Esq. Although she had not completed her 9th year, her extraordinary intelligence and amiable disposition endeared her to all who knew her. The closing scene of her life was very afflictive, and at the same time consolatory, as she evinced such a pious resignation and confidence in God, as seldom met with in riper years. Her last breath whispered prayers and benedictions for all around her, and anxious longings to be released, that she might be with her God, who she knew would take her as his own child.

In England, in October, Mrs. Ann, wife of Mr. Geo. Wood, gardener. She lost her wedding ring from off her finger, when weeding in the garden, 2 or 3 years after marriage, and it was found in the hear of a turp.

At Litchfield, Conn. Tapping Reeve, Esq. aged 79 years, formerly Chief Judge of the superior Court of that State. Judge Reeve was a native of New-Jersey, and graduated at Princeton in 1763.—H. H. was highly esteemed for his probity, talents and learning.—In Philadelphia, Robert Scott, engraver to the U. S. Bank, aged 79 years.

In Lynn, Mr. Nathan Breed, aged 63, of the Society of Friends. He was honest, punctual in business, and upright in his general deportment; but in his last sickness, he felt the need of saving grace, which led him to look to the Great Redeemer, who became unto him a propitiation for his sins, and he died, as we trust, the death of the righteous; as nearly his last words were "Come, Lord Jesus, and come quickly; I am prepared to die."

"Blessed are the dead that die in the Lord."

At Berkley, Hon. Samuel Toly, 80.

In Rochester, Mr. Thomas Parlow 60.

At Salem, Miss Abigail Berry, 92.

MARINE INTELLIGENCE, PORT OF BOSTON—1824.

MONDAY, DEC. 29.

ARRIVED.—Crig Cuba, Smith, St. Thomas, via Nantucket; pack-brig Delta, Williams, New-Orleans; schs. Gen. Knox, Hix, Puiad; Mary Ann, Harrod, dcr. Morgan, Sear, Malaga, via Vineyard; Hannah, Kempton, Trinidad, dcr. Ocean, Taylor, Fredericksburg; sloops. Rapid, Myrick, Nantucket; Betsy, Plymouth; Mary O. Branch, and Brig. Francis F. Johnson, Dill, Palermo, 85. Trippan, 80, and 60 from Gibraltar.

The Cuba on the night of the 17th inst. went ashore on the West end of Tuckerack, was got off the 19th, but was obliged to be unladen to get over the shoals. This was accomplished the 26th, when she reached Nantucket, and having reladen her cargo sailed thence the 28th.

CLEARED, Schs. Charity, Myrick, Mobile & Cyrene, Otis, Fredericksburg.

TUESDAY, DEC. 30.

ARRIVED, Schs. Alabama, Baxter, New-York, 4; Mary, Sterling, Portsmouth; Alabama, Myrick, New-York; John & Ally, Cobb, Eastham; Boston Packet, Gunnison, Portsmouth.

CLEARED, Brig. Emeline, Flasket, Martinique, by Wm. Loveling, Jr.; sch. Panope, Baxter, Fredericksburg.

Arrived at N. York, on Saturday evening, ship Virginia, Reeves, 34 days from Port Oratavo, (Teneriffe.) On the 28th Oct. whilst laying off and on the port of Oratavo in quarantine, was boarded from a private armed Colombian ship—the boarding officer examining the ship's papers; took the pilot, he being a Spaniard, and informed Capt. Reeves, that they captured a few days previous the Am. sch. Capt. Clark, of Gloucester, and ordered her to La Guaira, with 75 pipes of wine, on four men on board with Capt. Clark. There were three Spaniards (laborers) on board at the time the sch. was captured, who were ordered to La Guaira in the sch. The following night the Spaniards rose upon the prize crew and murdered them in a shocking manner, leaving Capt. Clark the only survivor on board; took the schooner's boat and got safe ashore at Teneriffe. The sch. was afterwards taken in with by the ship and re-ordered for La Guaira. John Paul, a native of Baltimore, was the prize master, who was murdered.

Extract of a letter from St. Thomas, dated November 18, received in New-York,—"A report has been current here, during the day, and which I have traced sufficiently to believe authentic, of the piratical seizure and running away with, by the crew, the private brig Scipio, belonging to St. John, or Mayaguez, while lying off the latter port. She is stated to be a heavy vessel, had about sixty men on board at the time of the mutiny, but completed her compliment, say double that number, at some point of the island before proceeding to her work of robbery.

Where may be the scene of her depredations is of course unknown. Report adds, that she had commenced in the Mona Passage, by plundering two or three Havana vessels. This latter circumstance, however, is not so well authenticated as the fact of her putting to sea without any legal authority—in truth, as a professed pirate, of which there is so little doubt, that I have thought it my duty to communicate it."

The ship Susanna, of N. York, has founded on her passage from Campeachy to Havana. The crew it is understood have arrived at H.

Brig. Creole, Goodrich, from Havre for Havana and N. Orleans, [where we believe she was owned] with a cargo valued at 190,000 dollars, was cast away on old Bahama Key, Dec. 1st—vessel and cargo entirely lost.

Sch. Maria, Fisher, from Honduras for Providence, went ashore at Hampstead Beach, L. I. on Friday night, Dec. 19, and bilged. The cargo, logwood and mahogany, was carried to N. Y.

MARRIAGES.

MARRIED.

In this city, Mr. Henry E. Lord to Miss Sarah Gil, daughter of Perez G. Esq.—Mr. Aaron Breed to Miss Sarah Weld.—Mr. Lewis Blaisdell to Miss Maria Stewart.—Mr. Daniel Lilley to Miss Leah Wilder.—Mr. Richard Humphreys to Mrs. Mary Smith.—Mr. Amos Wood to Mrs. Charlotte Seavers.—Mr. Thomas Richardson to Miss Fanny R. Hammatt.

On Sunday evening, Mr. Wm. Robbins, of Ipswich, to Miss Fanny Cole of this city.—On Sunday morning last, Mr. H. Reed, of Bedford, to Miss Ann Baker.—Also, on the evening of the same day, Mr. Joel Richardson to Miss Susan L. Baker.—On Monday morning, Mr. Samuel W. Ayer to Mrs. Harriet Emery, both of Haerhill.—Mr. Henry Haviland, merchant, to Miss Mary Jutau.—Mr. James Stowers to Miss Mary Russell.

In Gardiner, Me. Mr. Franklin Glazier, Bookseller of Hallowell, to Miss Julia Tarbox.—At Dorchester, Michael Mellens of this city, to Miss Sarah Hokins, daughter of John H. Esq.—At Taunton, Mr. John O. Brainerd, to Miss Abigail D. Hollis.—At Wells, Mr. Isaac Storer, Jun. to Miss Maria Maxwell.

In Danvers, Mr. John Tyler to Miss Anna Putnam.—In Dorchester, Mr. Clavendon Harris of Worcester, to Miss Charlotte Mary Thayer, of D.—In West Newbury, Capt. Samuel Rogers, Jr. to Miss Eliza R. Coker.—In Weymouth, Rev. Enoch Sanford,

Miscellaneous Department of Zion's Herald.

THE HERALD'S HARP.



ADDRESS OF The Carrier of the Herald, TO ITS PATRONS.

Twelve months have now their annual circle run,
Since I for you my weekly task begin.
The angel's message brought, without alloy,
To you the heavenly "tidings of great joy."
Behold my emblem with extended wings,
The humble "HERALD" of the King of Kings.
For "Zion's" sake my trumpet oft have blown,
To rouse her children who have drowsy grown.
And round her walls have sounded an alarm,
And cried like Paul, "O do thyself no harm!"
From pulpits prompt instruction I have brought,
Where listening multitudes have oft been taught;
And when the Lord his word with power has crown'd,
And made victorious grace o'er sin abounding,
The joyful news I brought, your hearts to cheer,
And with a promise wip'd the starting tear.
Where Zion's banners wavy'd aloft in air,
To call her children round for praise and prayer,
Instruction sounded through the tented groves,
Crowds to her gates came flocking home like doves,
From scenes like these the quickning flame has spread,
And souls have to the ark for refuge fled.
From the deep forests of Columbia's wilds,
From Afric's shores, and Asiatic Isles;
From favour'd Britain and European shores,
I weekly drew for you my ample stores.
Christians of various names to me have given,
The richest favours of indulgent Heaven.
With cheerful steps to you, these gifts I brought,
To show for them, what things the Lord hath wrought.
When dangers lurk'd, I taught you to beware,
And shun the fatal path to error's snare;
Pure truths I brought from Wisdom's sacred page,
Adapted to each state, and case, and age.
From death-bed scenes, where truth inspires the tongue,

When prayer and praise from dying lips have rung,
I've brought you warnings with a tearful eye,
"And taught you how to live, and how to die."
From meetings fam'd o'er all the world abroad,
To spread the bread of life, the word of God;
A rich repast of eloquence and truth,
From aged veterans and pious youth.
From Missionary meetings oft you've heard,
The spreading conquests of the sacred word.
Nor have we past by learning's honour'd seat,
But brought from thence Commencement's annual treat.
With passing scenes my Miscellany page
Has oft been fill'd to entertain the age.
The bard for you have tun'd the pleasant song,
To cheer your souls in Zion's ways along.
Things new, and rare, with pleasure I have told,
And when important, I have brought you old.
The sum of all which I to you have given,
Has been to teach, and help you on to heaven.
Justice and Charity I oft have taught,
And now impress it as my farewell thought.
I would not keep you longer at the door,
To hear me count my various labours o'er;
But let me see they're not in vain to you,
Then cheerfully I shall my way pursue;
And of your bountiful will others tell—
A happy year I wish you—so FAREWELL.

JANUARY 1, 1824. Z.

The following lines were written by a lady of Providence, on the occasion of her first attending a Class-meeting. The thoughts are natural, and expressed with a good degree of ease and propriety; and we think they will be perused with pleasure by many of the readers of the Herald.]

FOR ZION'S HERALD.

On Visiting a Methodist Class Meeting.

One summer's eve, just in the twilight grey,

Some pious souls had met to sing and pray.

Invited by a friend I thither went,

And saw a sight that made my heart relent.

When first I enter'd all were bending low,

And from their lips no sound was heard to flow;

Still was the scene. At length their leader spoke,

Devoutly meek, he did his God invoke.

Fervent he pray'd, then ev'ry one address,

And truth extorted from my troubld' breast.

The great celestial Presence then I felt,

Thrill thro' my soul, and make my heart to melt.

Hah! what is this? why am I thus, thought I;

Shall I be silent, or for mercy cry?

Hush! said the tempter, don't enthusiast grow,

Your warm imagination's heated now.

'Tis not religion, she is ever calm,

And mildly rational without alarm.

A voice within said sinne, do not grieve

The Holy Spirit, which you now receive.

The Heavenly monitor I then obey'd,

And felt my mind on Jesus sweetly laid.

Again the tempter said, you must desist,

For sure you never can turn Methodist.

You'll be despis'd, and look'd on with a frown,

Your dearest friends said, will you disown.

These weighty arguments had nigh prevail'd,

But grace o'erpower'd at last, and Satan fail'd;

For sure thought I, that worship is the best,

Where we find peace, and joy, and heartfelt rest.

And here I find it, here I Jesus meet,

And humbly bow submissive at his feet:

A peace unfelt before, then fill'd my mind,

Serene, and placid, to my God resign'd;

No jarring passions tore my anxious breast,

But all was joy, and love, and sacred rest.

ELIZA.

In the midst of life we are in death.

So live, that when thy summons comes to join

Th' innumerable caravan, that moves

To the pale realms of shade, where each shall take

His chamber, in the silent halls of Death,

Then go not like the quarry-slave at night,

Scourged to his dungeon; but—sustained and soothed

By an unaltering trust—approach thy grave

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams!

Lord, are not ravens daily fed by thee?

And wilt thou clothe the lilies and not me?

Begone, Distrust! I shall have clothes and bread,

While lilies flourish, and while birds are fed.

MINISTERS' MONITOR.

Theodorus had the pastoral care of the vale of Ormay. The tenor of his life was smooth like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the siphon of Theodorus. His flock listened with attention to his voice, for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would perhaps warn it gently to return. But rather than terrify, alarm or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended. He could say in general, Beware of the world finds no enjoyment but in the circles of affluence, gaiety, and fashion. The woman who is formed on the principles of the Bible, goeth about doing good: she visiteth the fatherless and the widows in their affliction: she stretcheth forth her hands to the poor, yea, she reacheth forth her hands to the needy. The one dresses with elegance, and shines in the dance: the other opens her mouth with wisdom; in her tongue is the law of kindness, and her most valued adorning is not gold, or pearls, or costly array; but good works, & the ornament of a meek & quiet spirit. The hours of the one are divided between routs and assemblies, and visiting, and theatres, and cards: the other looketh well to the ways of her household, and eateth not the bread of idleness. The business of the one is pleasure; the pleasure of the other is business. The one is admired abroad; the other is beloved and honored at home. Her children rise up and call her blessed, her husband also; and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

LADIES' DEPARTMENT.

WOMAN.
In the codes of modern infidelity and licentiousness, as well as among uncivilized nations, woman is exhibited as the mere servile instrument of convenience or pleasure. In the volume of Revelation she is represented as the equal, the companion, and the help-mate of man. In the language of worldly taste, a fine woman, is one who is distinguished for her personal charms, and polite accomplishments. In the language of Scripture, she is the enlightened and virtuous mistress of a family, and the useful member of society.—The woman who is formed on the principles of the world finds no enjoyment but in the circles of affluence, gaiety, and fashion. The woman who is formed on the principles of the Bible, goeth about doing good: she visiteth the fatherless and the widows in their affliction: she stretcheth forth her hands to the poor, yea, she reacheth forth her hands to the needy. The one dresses with elegance, and shines in the dance: the other opens her mouth with wisdom; in her tongue is the law of kindness, and her most valued adorning is not gold, or pearls, or costly array; but good works, & the ornament of a meek & quiet spirit. The hours of the one are divided between routs and assemblies, and visiting, and theatres, and cards: the other looketh well to the ways of her household, and eateth not the bread of idleness. The business of the one is pleasure; the pleasure of the other is business. The one is admired abroad; the other is beloved and honored at home. Her children rise up and call her blessed, her husband also; and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

YOUTH'S DEPARTMENT.
Come, lovely Youth, embrace the Lord,
Revere the counsels of his word,
Lay all your youthful follies by,
Commune with Him who reigns on high.

Lose sight a moment of those toys
Which constitute your present joys;
And let your thoughts ascend above,
To God, who merits all your love.

Think of his kind, his fost'ring arm,
Which feeds you, clothes you, keeps you warm,
Protects your path, and guards your head
By day abroad, by night in bed.

He gave you life, and health, and friends,
His choicest blessings on you sends;
He made your soul with all its pow'rs,
Gave you his truth, his holy hours.

He keeps your life with constant care,
Preserves your soul from Satan's snare;
With heavenly smiles, with pard'ning grace,
Commands you, "Early seek my face."

Such boundless grace as He imparts,
Demands your love, demands your hearts;
It speaks in accents loud and shrill,
Know ye the Lord, and do his will.

Youth, hear the sound, obey the voice,
Delay not, rise, go, make the choice;
Choose God, and Christ, and Heaven to-day,
And put the toys of earth away.

Then, pardon, peace, and joy'll be yours,
While life remains, or time endures;
And heavenly bliss delight your soul,
When worlds and systems cease to roll. J. M.

JUVENILE EXPOSITOR—No. 12.
When my father and my mother forsake me, then the Lord will take me up.—Psalm, xvii. 10.

When children are reading the scriptures, it is common with them, if they come to a passage they do not understand, to ask what it means; especially if those who are teaching them have been in the habit of giving them instruction, to help them to understand what they read. When little R. was reading the seventeenth psalm, and came to the 10th verse, he stopped and appeared to consider it attentively. At length, with much apparent anxiety, he asked, whether his father and mother would forsake him? and if they did, whether the Lord would take him up to heaven?

"I will tell you a story, my son," replied his father.

"A few years ago, on a cold winter evening, a child was heard to cry in Mr. T.'s yard.—Very little notice was taken of it at first, only some of the family observed that it was a very uncomfortable time to carry children abroad.—On the cries becoming louder, and continuing for a considerable time, good Mr. T. supposing that some woman might be passing with a child, and had stopped under the lee of the house to nurse and quiet it, proposed to the family to have the woman called into the house, and on going to the door, found the babe suspended to the handle of the door-latch, in a sashel.—The child was taken care of and great diligence used to find the parents; but they never could be heard of. The Lord inclined the heart of a worthy woman, then nursing a child of her own, to take the little forlorn infant and adopt it for her own. Thus when its father and mother forsook it, the Lord took it under his providential care, and it was well brought up, and became a likely and respectable person."

"Again," said the parent, "do you know Miss —?"

"Yes sir," said R. "Her father," continued the parent, "left his family in needy circumstances, her mother left her in the house of a stranger, and never returned to take any further care of her; but by the merciful providence of God, she is well brought up, and is now to appearance as likely to do well as those whose parents have educated them in the most expensive manner.—So you see, when her father and mother forsook her, the Lord took her up."

"You know also the family of Mrs. —?"

"Yes sir." "Well, their father and mother died and left them orphans, in a strange place. The people were kind, and made provision to get them here, where, by the kind providence of God, you see them living very respectably and usefully both as Christians and members of civil society. Thus when their parents forsook them by death, the Lord took them up."

Little R. was affected with these stories, and said he had often been distressed for fear his father and mother would die and leave him without any body to take care of him; but now, he knew what this passage of scripture meant: it would be a great comfort to him when he had such distressing fears again. "Yes," replied the parent, "it is enough to comfort you, and this passage also—"In thee the fatherless findeth mercy." Hosea, xiv. 3.

A Word to Students.
Rest not, for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once grow in grace, and in the knowledge of God. Beware of curiosities and novelties in religion.—*Life of the pious Halyburton.*

THE SAILOR'S FRIEND.

LIVERPOOL BETHEL UNION.

Extracts from the Reports of the Committee.
One venerable looking sailor called upon one of the secretaries; he stated he was seventy years of age, and had sailed out of this port from a boy, but had never thought of these things which are eternal, nor did he ever think that he had a soul, any more than the beasts which are in the highway, till about a twelve-month back. He was as usual idling about the dock, when passing by the Floating Chapel, and seeing some seamen enter, he thought he would go in to rest himself; a person was in prayer, and his attention was directed to the substance of his prayer; to use his own language, "the whole

freight was the salvation of sailors," and he bore hard upon old sailors, that the devil should not make prizes of them, and carry them into the port of hell, &c. He said he kept his eye upon the person who prayed, and when he got up from his knees, his surprise was great to find he was a young man, and a sailor. I began to think, said he, if this youth so sincerely prayed to God, and for salvation from hell, it was full time I should "bust ship and steer an opposite course. I saw that I had been carrying on all sail to the devil, but would now bear away to the Chapel, to hear if there was any chance for me to escape eternal shipwreck." "I have attended, sir, constantly for near twelve months, all weathers, when my health permitted, and I can now join in praising God, who remembered me in my low estate, for his mercy endureth forever. Truly am I at my age, a brand plucked from the burning; and the blessing of an old seaman be upon you all. Amen." The tear of gratitude sparkled in his eye: he bowed, and slowly departed.

The American Captain, AND PIOUS SCOTCHMAN.

After one of the Bethel meetings in Liverpool, a gentleman present entered into conversation with the captain of a vessel, which plies regularly between Liverpool and one of the ports of the United States. In the course of the conversation the captain related the following account of his providential escape from shipwreck. We copy it from the Notices of the Proceedings of the Liverpool Seamen's Friend Society, forwarded to us by the Meteor.

N. Y. Observer.

"The captain was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself and most of his crew reached the shore in a boat: he saved his papers and some clothes: it was in the afternoon of the day; the coast was very rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation: the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced, by the kind attention of these friends and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when on a signal given, the domestics entered the room: the worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the Captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters. He looked at me when saying this, and sighed: something within me felt that sight: the good man read from the scriptures, and on closing the book, the whole of the establishment bowed down on their knees: observing all upon their knees but myself, I had some conflict within me, whether I should kneel or keep my seat; however I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.: this I considered very well: he did not stop here: after particularizing his family, he, in the most affectionate language and manner, offered up his supplications for the poor mariner, who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor dark and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the